

كنز التجويد

KANZ-UL-TAJWEED

The treasure of Qur'anic elocution

Roman (Urdu)

Compiled by
Allama Tauheed Ahmad Razvi

Kanzuliman Foundation
www.Kanzuliman.org

Kanz-ul-Tajweed

'The treasure of Quranic elocution'

Compiled by
Allama Tauheed Ahmad Razvi

Manager & Head office co-ordinator
Kanzuliman Foundation

Copyleft by Kanzuliman Islamic Library
28 June 2020

Version 1.0

Feedback

info.kanzuliman@gmail.com

The compiler can be contacted at:
office.kanzuliman@gmail.com

Kanzuliman

FOUNDATION

Registered under Indian Trusts Act | Registration. No. 237

Kanzuliman

FOUNDATION

Registered under Indian Trusts Act | Registration. No. 237

وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ○

Aur Qur'an Khoob Thahar Thahar Kar Padho (Al-Muzzammil 4)

(پارۃ : ۲۹، سُوْرَۃُ الْمُزَّمِّل : ۴)

كنز التجويد

KANZ-UL-TAJWEED

"The treasure of Qur'anic elocution"

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْاٰنَ وَعَلَّمَهٗ

Tum Me Behtar Wo Hai Jo Qur'an Seekhe Aur Use Sikhae (Bukhari Shareef)

ROMAN (Urdu)

COMPILED BY

ALLAMA TAUHEED AHMAD RAZVI

Manager & Head office co-ordinator

Kanzuliman Foundation

Harf-e-Aghaz

Allah عَزَّوَجَلَّ Aur Uske Pyare Habeeb ﷺ Ke Beshumar Shukr-o-Ehsaan aur Kanzuliman Tehreek Ke Sarparast-e-Aala Hum Sabke Pyare Sadarul Ulama Allama Tehseen Raza Khan Muhaddis Barelvi عَلَيْهِ الرَّحْمَه Ki Duaoñ Ka Nateeja Hai Ke Aaj Kanzuliman Foundation Jiski Shuruaat San 2006 Mein Ek Library Se Hui, Aaj Mulk Ke Degar Hissoñ Mein Apni Mazhabi Aur Milli Khidmaat Anjaam De Rahi Hai.

Badi Masarrat Ka Maqaam Hai Ke Kai Mahinoñ Ki Mehnat aur Musalsal Tehqeeqi Kawishoñ Ke Nataij Par Mushtamil Majmuā Tajweed Ke Usool Wa Zawabit Ke Talluq Se **'Kanz-ul-Tajweed'** Naam Se Ye Kitab Awaam-e-Ahlesunnat Wal Jama'at Ki Khidmat Mein Pesh Ki Ja Rahi Hai. Is Kitab Ko Manzar-e-Aam Par Lane Mein Kanzuliman Foundation Ke Ahem Rukn Janab Hazrat Allama Tauheed Ahmad Razvi Sahab ne Is Kitaab Ko Murattab Farmaya.

Mazkoorah Kitab 'Kanz -ul- Tajweed' Ko Murattab Karne Ke Lie Tajweed Class Ke Students Ne Khwahish Zahir Ki Ki Ilm -e- Tajweed Ki Aisi Kitab Tarteeb Di Jaye Jo Ke Roman (Urdu) Me Ho Taki School Aur College Ke Wo Ladke Jo Urdu Nahi Jante Wo Aasani Se Padh Sakein. Unki Zarurat Ko Peshe Nazar Rakhte Hue 2 Mahine Ke Baad Aaj 28/06/2020 (Sunday) Ko Huzoor Taaj-ush-Shari'ah عَلَيْهِ الرَّحْمَه Ke Urs Ki Nisbat Se Is Kitaab Ka Ijra Amal Me Aaya. Ye Kitaab Kanzuliman Foundation Ke Research Shóbe 'Kanzuliman Research' Ki Tehqeeqi Kawishoñ Ka Nateeja Hai, Aur Isko Awaam Ki Zarurtoñ Aur Aasani Ka Khayal Rakhte Hue Tajweed Mein Dil chaspi Rakhne Wale Tabqe Ki Khidmat Me Roman (Urdu) Me Shaè Kiya Gaya Hai.

Kanzuliman Foundation Ki Mazhabi Khidmaat Ki Tabeer aur Tashkeel 'Kanzuliman Islamic Library' Ke Zere Ehtamam Fil Waqt 6 Mazhabi Kaam Anjam Die Ja Rahe Hain, Jinmein:

1. MULK KE DIGAR ILAQOÑ ME KANZULIMAN ISLAMIC LIBRARY KA QAYAAM.
2. TALABA OR ZARURAT MAND HAZRAAT KE LIE QUR'AN-E-PAAK Mā TARJAMA KANZULIMAN KI MUFT TAQSEEM.
3. ONLINE TAJWEED CLASSES.
4. KHAWATEEN KI ISLAAH KE LIE ISLAH-UL-MUSLIMA SHÓBA.
5. ISLAMIC RESEARCH LIBRARY.
6. ONLINE DARUL IFTA.

Iske Alawa Is Waqt Kanzuliman Foundation Ke Dusre 2 Aur Shóbe Hain Jinmein Aalahazrat Fazil-e-Barelvi عَلَيْهِ الرَّحْمَه Par Hone Wali Research, Razawiyāt Par Duniya Ke Pahle Academic Research Journal KAIJOR Ki Salana Isha'at, Academic Conference Ka Ineqāad Aur Falah-e-Māashra Ke Lie Ghaamzan Volunteers Ki Team NGO Project CARE Ka Qayaam -e- Ahem Hain. Foundation Ki Deegar Activities Aur Khidmaat Ki Tafseel Foundation Ke Portal Se Hasil Ki Ja Sakti Hai.

Isi Ke Sath Aap Hazraat Ki Khidmat Mein Ye Nayaab Majmuā Pesh Hai. Aap Se Guzarish Hai Ke Is Kitab Ke Mutāla Ke Dauran Kahin Kuch Laghzish Zere Nazar Aae To Islaah Farmaein Aur Apne Aham Mashware office.Kanzuliman@gmail.com Par Bhej Kar Rehnumai Farmaein. Allah Tāla Hum Sabko Qur'an-e-Kareem Sahi Makharij Ke Sath Padhne Aur Us Par Amal Karne Ki Taufeeq Ata Farmae Aur Kanzuliman Foundation Ke Is Āmal Ko Apni Bargaah Mein Qubool Farmae.

Aameen

Amir Hussain Tehsini
Founder & President
Kanzuliman Foundation
Amir.Tehsini@Gmail.Com

28/06/2020
Chicago, IL, USA

786/92
Sheikh Abdul Haq Muhaddis Dehlvi رضی اللّٰہ عنہ Ki Dua

Ya ALLAH ﷻ ! Mera Koi Amal Aisa Nahi Hai Jise Tere Darbar Mein Pesh Karne Ke Layak Samjhooñ, Mere Tamaam Àmaal Fasade Niyat Ka Shikar Hain.

Al-Batta Mujh Faqeer Ka Ek Àmal Mahaz Teri Inayat Se Is Qabil Aur Laiqe Iltifat Hai.
Aur Wo Ye Hai Ki Majlise Milad Ke Mauqe Par Khada Ho Kar Salam Padhta Hooñ Aur Nihayat Ajizi Wa Inkisari Aur Muhabbat-o-Khuloos Ke Sath Tere Habeebe Paak ﷺ Par Durood Bhejta Hooñ.

Ya ALLAH Wo Kaunsa Maqam Hai Jahañ Milade Paak Se Badh Kar Teri Taraf Se Khair-o-Barkat Ka Nuzool Hota Hai.
Islie Ae Ar-HamarRahimeen Mujhe Pakka Yaqeen Hai Ki Mera Ye Àmal Raaegañ Nahi Jaega. Yaqeenan Teri Bargah Mein Qubool Hoga Aur Jo Koi Durood-o-Salam Padhe Aur Uske Waseele Se Dua Kare Wo Kabhi Mustarad Nahi Hogi.

(AKHBARUL AKHYAR SHAREEF)

FEHRIST MAZAMEEN

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِیْم

لَكَ الْحَمْدُ يَا اَللّٰه

اَلصَّلٰوۃُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله ﷺ

Tajweed Ka Táruf Aur Ahmiyat

Tajweed : Har Harf (Letter) Ko Uske Makhraj (Jis Jagah Se Harf Nikalta Hai) Se Aur Tamam Sifaat Ke Sath (Jis Jis Andaz Se Harf Sahi Nikalta Hai) Ada Karna.

Tajweed Ki Zaroorat : Tajweed Ke Bare Mein Ulama Ne Likha Hai Ki Tajweed Ka Seekhna Wajib Hai. Qur'an Majeed Ko Tajweed Ke Qawaed (Rules) Ke Mutabiq Padhna Bahut Zaruri Hai. Agar Tajweed Ke Mutabiq Na Padha Gaya, To Padhne Wala Khatawar (Ghalati Karne Wala) Kahlaega .

LAHN-e-JALI : Agar Aisi Ghalati Hui Ki Ek Harf Dusre Se Badal Gaya, Ya Koi Harf Ghata-Badha Diya Gaya, Yani Kisi Harf Ko Chhorh Diya, Ya Zyada Kar Diya, Ya Harkaat (Zabar, Zer, Pesh) Me Ghalati Ki, Ya Sakin Ko Mutaharrik, Ya Mutaharrik Ko Sakin Kar Diya, To Padhne Wala Gunahgar Hoga. Isko LAHN-e-JALI (Badi Ghalati) Kehte Hain.

LAHN-e-KHAFI : Agar Aisi Ghalati Hui Jisse Lafz (Word) Aur Harkaat (Zabar, Zer, Pesh) To Sahi Baqi Rahe, Sirf Bàaz Sifaat Jo Tahsin-e-Harf Se Tàlluq Rakhti Hain (Jin Se Harf Khoobsurat Lagta Hai) Agar Ada Na Ho, To Isko LAHN-e-KHAFI (Chhoti Ghalati Ya Halki Ghalati) Kehte Hain.

Lekin Lahn-e-Khafi Ko Bhi Agar Chhoti Ghalati Ya Halki Ghalati Samjha, To Ye Bhi Badi Ghalati Hai. Isilie Tajweed Ka Seekhna Bahut Zaruri, Balki Wajib Hai. Jaisa Ke Qur'an Majeed Me Allah جَلَّ جَلَالُہٗ Ne Farmaya : وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ○

Note: Jis Tareeqe Se **Lahne Jali** Ke **Sath** Qur'an Majeed Padhna **Haraam** Hai, Usi Tareeqe Se Sunna Bhi **Haraam** Hai; Aur Jis Tareeqe Se **Lahne Khafi** Ke **Sath** Padhna **Makrooh** Hai, Usi Tareeqe Se Sunna Bhi **Makrooh** Hai .

تَعَوُّذْ Aur تَسْمِيَهْ

تَعَوُّذْ (اَعُوْذُبِاللّٰه) Ka Mahal Shuru Qirat Hai

تَسْمِيَهْ (بِسْمِ اللّٰه) Ka Mahal Shuru Soorat Hai

Shuru Aur Darmiyan Qirat, Shuru Aur Darmiyan Soorat Ke Lihaz Se 3 Sooratein Hain :-

1. **Shuru Qirat Shuru Soorat**
2. **Shuru Soorat Darmiyan Qirat**
3. **Shuru Qirat Darmiyan Soorat.**

1. Shuru Qirat Shuru Soorat

Jab Shuru Qirat Shuru Soorat Se Ho To اَعُوْذُبِاللّٰه Aur بِسْمِ اللّٰه Dono Padhna Chahie, Wasl Yani Mila Kar Padhna Aur Fasl Yani Juda Karke Padhna Dono Jaiz Hain.

To Wasl Aur Fasl Ke Lihaz Se اَعُوْذُبِاللّٰه Aur بِسْمِ اللّٰه Ki 4 Sooratein Jaez Hain :-

(a) Wasle Kul
(b) Fasle Kul
(c) Wasle Awwal Fasle Sani
(d) Fasle Awwal Wasle Saani

(a) **Wasle Kul** : Yani Sabko Mila Kar Padhna, اَعُوْذُبِاللّٰه , بِسْمِ اللّٰه Aur Soorat Ko.

(b) **Fasle Kul** : Yani Sabko Juda Karke Padhna, اَعُوْذُبِاللّٰه , بِسْمِ اللّٰه Aur Soorat ko.

(c) **Wasle Awwal Fasle Sani** : Yani اَعُوْذُبِاللّٰه Aur بِسْمِ اللّٰه Ko Mila Kar Padhna, Aur Soorat Ko Alag Karke Padhna.

(d) **Fasle Awwal Wasle Sani** : Yani اَعُوْذُبِاللّٰه Ko Alag Karke Padhna, Aur بِسْمِ اللّٰه Aur Soorat Ko Mila Kar Padhna.

2. Shuru Soorat Darmiyan Qirat :

Yani Kisi Soorat Ko Khatm Karke, Wahi Soorat Ya Doosri Soorat Shuru Ki Jae.

To Isme Teen Sooratein Jaez Hain :-

(a) Wasle Kul
(b) Fasle Kul
(c) Fasle Awwal Wasle Saani

Aur Chauthi Soorat *Wasle Awwal Fasle Sani* Jaez Nahi, Kyunki بِسۡمِ اللّٰہ Ka Talluq Shuru Soorat Se Hai, Aur Is Soorat Mein بِسۡمِ اللّٰہ Ko Jisse Milakar Padha Jaega, Usse Talluq Hoga.

Note : Jab Kisi Soorat Ko Khatm Karke **SURAH TAUBA** (سُوۡرَۃُ التَّوۡبَۃ) Shuru Ki Jae, To Isme 3 Wajah Jaez Hain – (1) Wasl (2) Sakta (3) Waqf

3. Shuru Qirat Darmiyan Soorat

Yani Shuru Qirat Darmiyan Soorat Ho, To اَعُوۡذُبِاللّٰہ Zaroor Padhna Chahie, Chahe بِسۡمِ اللّٰہ Padhe Ya Na Padhe.

Phir Agar بِسۡمِ اللّٰہ Padhe To 2 Wajah Jaez Hain

(1) Fasle Kul
(2) Wasle Awwal Fasle Sani

Aur Agar بِسۡمِ اللّٰہ Na Padhe; To اَعُوۡذُبِاللّٰہ Ko Fasl Karke Padhe, Aur Agar اَعُوۡذُبِاللّٰہ Ko Wasl Karke Padhe, To Shuru Me اَللّٰہ Paak Ka Koi Naam Na Ho.

Huroof (Letters) Ki Spelling

Spelling	Letter (Harf)	Spelling	Letter (Harf)
طَا	ط	اَلِفْ	ا
ظَا	ظ	بَا	ب
عَیْنْ	ع	تَا	ت
غَیْنْ	غ	ثَا	ث
فَا	ف	جِیْمْ	ج
قَافْ	ق	حَا	ح
کَافْ	ك / ک	خَا	خ
لَامْ	ل	دَالْ	د
مِیْمْ	م	ذَالْ	ذ
نُوْنْ	ن	رَا	ر
وَاوْ	و	زَا	ز
هَا	ه	سِیْنْ	س
هَمْزَهْ	ء	شِیْنْ	ش
یَا	ی	صَادْ	ص
		ضَادْ	ض

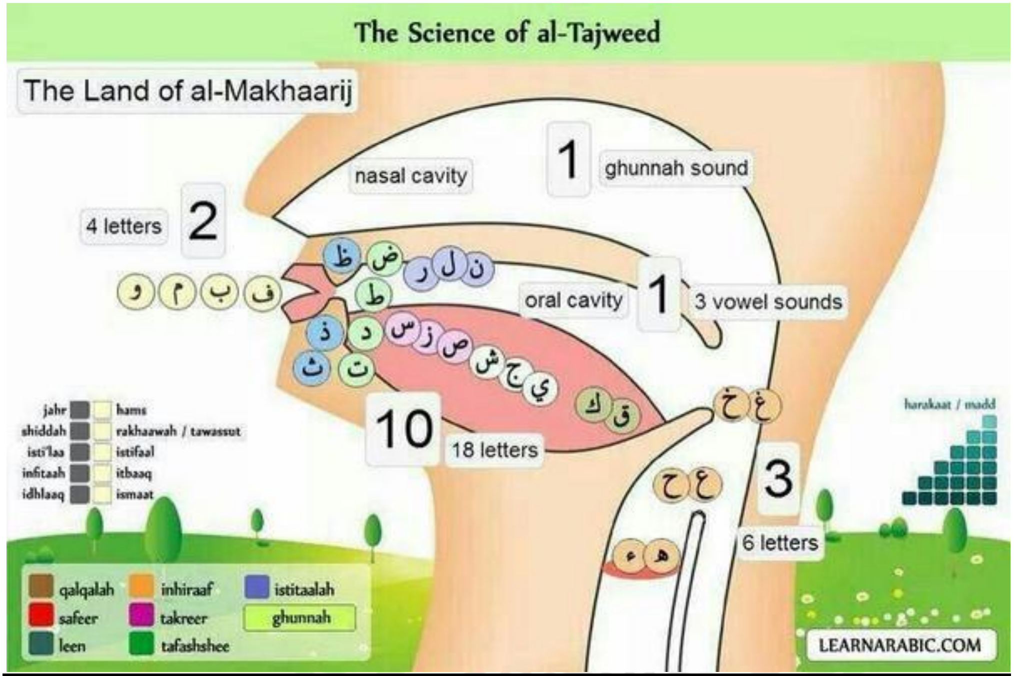
Makharij -e- Huroof Ka Bayan

<u>Makhraj</u> : Jis Jagah Se Harf Nikalta Hai, Usko Makhraj Kahte Hain.

1.	**Shuru Halaq** (Jo Seene Ki Janib Hai) Se Ada Hote Hain.	ء، ھ
2.	**Darmiyan Halaq** Se Ada Hote Hain. .	ع، ح
3.	**Aakhir Halaq** Se Ada Hote Hain.	غ، خ
4.	**Jad Zaban Talu** Ke (**Narm** Wale) Hisse Se Milkar Ada Hota Hai.	ق
5.	**Jad Zaban Talu** Ke (**Sakht** Wale) Hisse Se Milkar Ada Hota Hai.	ك
6.	**Beech Zaban Talu** Se Milkar Ada Hote Hain.	ج، ش ی (غیر مدہ)
7.	**Sira Zaban Upar** Ke **Samne** Wale **Dantoñ** Ki **Jad** Se Ada Hote Hain.	ت، د، ط
8.	**Sira Zaban Upar** Ke **Samne** Wale **Dantoñ** Ke **Sire** Se Milkar Ada Hote Hain.	ث، ذ، ظ
9.	**Nok Zaban Upar-Niche** Ke **Dantoñ** Se Milkar Ada Hote Hain.	ز، س، ص
10.	**Nok Zaban Talu** Se Milkar Ada Hota Hai.	ن
11.	**Kinara Zaban Darh** (Molar) Se Milkar Ada Hota Hai.	ض
12.	**Kinara Zaban Dantoñ** Ki **Jad** Se Ada Hota Hai.	ل
13.	**Pusht Zaban** Qareeb Sira Zaban **Talu** Se Milkar Ada Hota Hai.	ر
14.	**Samne** Ke **Dantoñ** Ka **Kinara Neeche** Ke **Hoñt** Se Milkar Ada Hota Hai.	ف
15.	**Dono Hoñt** Milkar Ada Hote Hain. (Khuski Se – ب , Tari Se – م)	ب، م
16.	**Dono Hoñt** Milkar **Beech** Ka **Kuchh Khula** Rah Kar Ada Hota Hai	و (غیر مدہ)
17.	**Halaq** Ki **Khali Jagah** (**Jauf**) Se Ada Hota Hai.	ا (اَلِف)
18.	**Beech Zaban Talu** Ki **Khali Jagah** Se Ada Hota Hai.	ی (مدہ)
19.	**Donon Hoñtoñ** Ki **Khali Jagah** Se Ada Hota Hai.	و (مدہ)

<u>Note</u>: Jis Harf Ka Makhraj Pahchanna Ho Us Harf Ko Sakin Karke, Usse Pahle Wale Harf Par Zabar Laga Dein.

<u>Jaise</u> : اَبْ Ki با - To Jis Jagah Aawaz Thahar Jae, Wahi Us Harf Ka Makhraj Hoga.



Milti Julti Aawaz Wale Huroof

1. اَلِفْ (Alif) Aur هَمْزَةْ (Hamza) Me Farq

اَلِفْ Hamesha Zabar, Zer, Pesh Se *Khali* Hota Hai, *Jhatka Nahi* Hota Hai. Jaise : بَا

Jis Alif (اَلِفْ) Par Zabar, Zer, Pesh, Ya Jazm *Ho*, To Use Alif (اَلِفْ) Nahi, Balki Hamza (هَمْزَةْ) Kehte Hain, Hamza Ki Aawaz Me *Jhatka* Hota Hai. Jaise : يُؤْمِنُوْن ، مَأْكُوْل

2. هَمْزَةْ (Hamza) Aur عَيّنْ Me Farq

Hamza Ki Aawaz Me *Jhatka* (*Hik Up*) Hota Hai. Jaise : يُؤْمِنُوْن ، مَأْكُوْل

عَيّنْ Ki Aawaz *Narm* (*Soft*) Aur *Bagair Jhatke* Ke Hoti Hai. Jaise : يَعْلَمُوْن

3. ثَا ، سِيّنْ ، صَآدْ Me Farq

ثَا Ki Aawaz *Bareek* Aur *Narm* (*Thin & Soft*) Hoti Hai. Jaise : ثَمَرٌ

سِيّنْ Ki Aawaz *Bareek* Aur *Siti* Wali (*Thin & Whistle*) Hoti Hai. Jaise : سَبِيْلٌ

صَآدْ Ki Aawaz *Moti* (*Bold*) Aur *Siti* Wali Hoti Hai. Jaise : صَبْرٌ

4. طا، تا Me Farq

تا Ki Aawaz *Bareek* (*Thin*) Hoti Hai. Jaise: يَتْلُوْنَ

طا Ki Aawaz *Moti* (*Bold*) Hoti Hai. Jaise : مَطْلَعْ

5. ھا، حا Me Farq

حا Ki Aawaz Halaq Se *Ragad* (Rubbing/Friction) *Khaakar* Nikalti Hai. Jaise : بَحَرٌ

ھا Ki Aawaz *Bagair Ragad* Khaakar Nikalti Hai. Jaise : شَهْرٌ

6. ضَآدْ ، ظا ، زا ، ذَآلْ Me Farq

ذَآلْ Ki Aawaz *Bareek* Aur *Narm* (*Thin & Soft*) Hoti Hai. Jaise : ذِكْرٌ

زَا Ki Aawaz *Sakht* , *Bareek* Aur *Siti* Wali (*Thin* & *Whistle*) Hoti Hai. Jaise : زِيْنَةٌ

ظَا Ki Aawaz *Narm* Aur *Moti* (*Soft* & *Bold*) Hoti Hai. Jaise : ظَلَمَ

ضَآدْ Ki Aawaz *Bahut Moti* Hoti Hai. Jaise : ضَرَبَ

Mote Padhe Jaane Wale Huroof (Bold / Heavy / Filled Letters)

7 Huroof Hamesha Mote Padhe Jaate Hain : خ ، ص ، ض ، ط ، ظ ، غ ، ق

(Mazeed Sifat Ka Bayan Mutala Kare)

Bahut Zaroori Masla

Aaj-kal Umooman Logoñ Se Sahi Taur Par Huroof Ki Adaegi Nahi Hoti, Islie Ki Wo Kisi Sahi Padhne Wale Se Nahi Sikhte.

Jaise : ز Aur ظ, ث ، س Aur ص Ki Adaegi Mein Farq Nahi Karte. ظا Ko زا Padhte Hain, Aur ثا Aur صَآدْ Ko سِيْنْ Padhte Hain, Jis Se Kabhi Kabhi Maane Mein Fasad Lazim Aata Hai, Aur Namaz Jati Rehti Hai.

Ek Aayat Ka Hifz Karna Har Musalman Mukallif Par *Farze Aen* Hai, Aur Poore Qur'an Majeed Ka Hifz Karna *Farze Kifaya* Hai, Aur Surah Fatiha Aur Ek Dusri Chhoti Surat Ya Teen Chhoti Aayatoñ Ke Barabar Ek Badi Aayat Ka Hifz Karna *Wajibe Aen* Hai.

Sifaat Ka Bayan

Sifat : Jis Se Harf Ek Doosre Se Bilkul *Alag*, *Juda* aur *Mumtaz* Màloom Hote Hain, To Usko *Sifat* Kehte Hain.

Sifaat Ki Do Qisme Hain :-

(1) Sifaat-e-Lazima (2) Sifaat-e-Aariza

(1) **Sifaat-e-Lazima:** Wo Hai Ki Agar Ada Na Ho, To Harf Bigad Jata Hai.

(2) **Sifaat-e-Aariza:** Wo Hai Ki Agar Ada Na Ho, To Harf Bigadta To Nahi, Magar Uska Husn Aur Zeenat Baqi Nahi Rehti.

❖ Sifaat-e-Lazima Ki Do Qisme Hain :-

1. Mutazaaddah
2. Ghair Mutazaaddah

- **Sifaat-e-Lazima Mutazaaddah :** Wo Hai Jin Me Ek Sifat Dusri Ki Zid (Opposite) Ho, Aur Ye 5 Hain :-

Hams (ہَمْس)	Jahr (جَہْر)
Shiddat (شِدَّت)	Rekhw (رِخْو)
Istela (اِسْتِعْلَاء)	Istefal (اِسْتِفَال)
Itbaq (اِطْبَاق)	Infitah (اِنْفِتَاح)
Izlaq (اِذْلَاق)	Ismat (اِصْمَات)

Hams (ہَمْس): Iske 10 Huroof (*Huroofe Mahmoosa*) Hain - فَحَثَّهٗ شَخْصٌ سَكَتْ

Inke Ada Karte Waqt, **Aawaz** Inke Makhraj Me Aisi **Kamzori** Ke Sath Thaharna Chahie Ke **Saañs Jari** Rah Sake, Aur **Aawaz Past** Ho.

Jaise : تَفْعَلُوْنَ ، اَحْسَنُ ، يَلْهَثْ ، اِهْدِ ، تَشْكُرُوْنَ ، اَخْرَجَ ، اَصْدَقُ ، بِسْمِ اللّٰهِ ، فُجِّرَتْ

Inke Alawa Jitne Bhi Huroof Hain, Sab *Huroofe Majhoora* Kahlate Hain.

Jahr (جَهْر): Hams Ka Ulta (Opposite) *Jahr* Hai. Inke Ada Karte Waqt, **Aawaz** Inke Makhraj Me Aisi **Quwwat** Ke Sath Thaharna Chahie Ke **Saañs** Ka Chalna **Band** Ho Jae, Aur **Aawaz Baland** Ho. Jaise : مَأْكُوْل Ki هَمْزَهْ

Shiddat (شِدَّتْ): Iske 8 Huroof Hain - اَجِدُ قَطٍّ بَكَتْ Inke Ada Karte Waqt, **Aawaz** Inke Makhraj Me Itni **Quwwat** Se Tikni Chahie Ke Fauran **Aawaz Band** Ho Jae, Aur **Sakht** Ho. Jaise : اَحَدْ Ki دَآلْ Ye Jahr Se Bhi Zyada Badh Kar Hai Sakhti Mein.

Rekhw (رِخْوْ): Shiddat Ke 8 Huroof Ke Alawa Tamaam Huroof Ko **Narmi** Ke Sath Ada Karna Chahie, Aur **Aawaz** Bhi **Jari** Rahe, Fauran Band Na Ho. Jaise : مَعَايِشْ Ki شِيْنْ

Istela (اِسْتِعْلَاء): Iske 7 Huroof (*Huroofe Mustalia*) Hain - خُصَّ ضَغْطٍ قِظْ Inke Ada Karte Waqt, **Jad Zaban Upar Uth** Jani Chahie, Jisse Ye Huroof **Pur** Ho Jaein. Jaise : خَبِيْرٌ Ki خا

Istefal (اِسْتِفَال): Istela Ke 7 Huroof Ke Alawa Tamaam Huroof **Bareek** Padhe Jaenge, **Jad Zaban** Ko **Upar Na Uthana** Chahie. Jaise : ذٰلِكَ Ki ذَآلْ

Itbaq (اِطْبَاق): Itbaq Ke 4 Huroof Hain - ط، ظ، ص، ض Inke Ada Karte Waqt, **Beech Zaban** Ko **Talu** Se **Dhanp** Lena Chahie. Jaise : مَطْلَعْ Ki طا

Infitah (اِنْفِتَاح): Khulna, Yani Harf Ko Ada Karte Waqt, **Beech Zaban** Ko **Talu** Ki **Taraf Na Uthana**. Itbaq Ke 4 Huroof Ke Alawa 25 Huroof Infitah Ke Hain. Jaise : كُمْ Ka كَآفْ

Izlaq (اِذْلَاق): Fisalna, Yani Harf Ka Apne Makhraj Se **Jaldi** Aur **Aasani** Se Ada Hona, Aur Iske 6 Huroof Hain - فَرَّ مِنْ لُّبِّ Jaise : مُلِكِ Ki مِيِّمْ

Ismat (اِصْمَات): Khamosh Karna, Yani Harf Ka Apne Makhraj Se **Jamao** Aur **Mazbooti** Se Ada Hona. Izlaq Ke 6 Huroof Ke Alawa 23 Huroof Ismaat Ke Hain.

❖ Sifaat-e-Lazima Ghair Mutazaaddah :

1. Safeer (صَفِيْر): Seeti Si Aawaz, Yani Harf Ke Ada Karte Waqt ***Tez Aawaz* Seeti Ki Tarah** Paida Ho. Ye Sifat 3 Huroof Mein Hai س ، ص ، ز

2. Qalqalah (قَلْقَلَہ): Iske 5 Huroof - قُطْبُ جَدٍّ Hain. Inke Ada Karne Me, Khaaskar Jab Ye Harf Sakin Ho, To **Laut-ti Hui Aawaz** Aana Chahie. Jaise : فَلَقْ Ki قَآفْ

3. Leen (لِيّْن): Narm Hona, Yani Zabar Ke Bàad و Ya ی Sakin Ho. Jaise : اَوْ ،اَیْ

To Inko Sakhti Kie Bagair Aisi **Narmi** Ke Sath Ada Karna, *Agar* Mad Karna Chahe To Mad Kar Sake.

4. Tafashshi (تَفَشِّیْ): Failna. ش Ke Ada Karte Waqt *Munh Mein* **Aawaz** Ka **Failna**.

5. Istetualat (اِسْتِطَالَتْ): Daraz Hona. Ye Sirf ض Ki Sifat Hai, Yani ض Ke Ada Karte Waqt, **Aawaz** Aahista-Aahista **Lambi** Ho Jati Hai, Aur Makhraj Ke Aakhir Tak Pahunchti Hai .

6. Inheraf (اِنْحِرَاف) : Hatna. Ye ر Aur ل Ki Sifat Hai. Inke Ada Karte Waqt, ر Ka ل Ki Taraf **Nahi Hatna Chahie**. Jaise اَلْبَابْ Is Ko Baaz Bache اَرْبَابْ Padh Dete Hain.

7. Takreer (تَكْرِيْر): Dohra Karna, Yani ر Ke Ada Karte Waqt, **Ek** ر Ke Bajae **Kai** ر Nikal Jati Hain.

Sifat-e-Aarizah

Sifat-e-Aarizah 8 Huroof Me Hoti hai:

(1) ل (2) ر (3) ا (4) و (5) ی (6) ء (7) **Noon Sakin** (نْ)

(8) **Meem Sakin** (مْ)

(1) ل

Rules :

1. *Lafz-e-Allah Ka Laam* (ل) : *Agar Usse Pahle Zabar Ho, Ya Pesh*, To Laam (ل) *Ko Pur Yani Mota Karke Padhenge.* Jaise : هُوَ اللّٰهُ Aur رَفَعَهُ اللّٰهُ
2. *Agar Zabar Na Ho, Laam-e-Allah Se Pahle Zer Ho To* Laam (ل) *Bareek Padhenge.* Jaise : لِلّٰهِ ، بِسْمِ اللّٰهِ
3. *Lafz-e-Allah Ke Alawa Jitne Bhi Laam Hain, Sab Ke Sab Bareek Padhe Jaenge.* Jaise : كُلُّهٗ ، مَاوَلّٰهُمْ

(2) ر

Laam (ل) Ki Tarah **Ra** (ر) Ko Bhi Kabhi *Pur* Aur Kabhi *Bareek* Padha Jata Hai.

Ra (ر) Ko Pur Yani Mota Padhe Jane Ke Qawaed

Sr. No.	Rule	Misal
1	Jab Ra (ر) Par Zabar Ya Pesh Aa Jae	رَشَدًا ، رُبَمَا
2	Jab Ra Sakin (رْ) Se Pahle Wale Harf Par Zabar Ya Pesh Aa Jae	يَرْجِعُ، مُرْسَلُوْن
3	Jab Ra Sakin (رْ) Se Pahle Wala Harf Bhi Sakin Ho Aur Usse Pahle Wale Harf Par Zabar Ya Pesh Aa Jae	قَدْرْ ، نُوْرْ
4	Jab Ra Mushaddad (رّ) Par Zabar Ya Pesh Aa Jae	اَلرَّحْمٰن، اَلْبِرُّ
5	Jab Ra Sakin (رْ) Se Pahle *Arzi* Zer Aa Jae	اِرْجِعُوْا
6	Jab Ra Sakin (رْ) Se Pahle Zer *Dusre Kalme* Me Aa Jae	رَبِّ ارْجِعُوْنِ
7	Jab Ra Sakin (رْ) Ke Pehle *Zer-e-Asli* Asli Ek Hi Kalme Me Ho, Aur Us Ke Bàad Koi Harfe Mustàlia (خُصَّ ضَغْطٍ قِظْ) *Usi Kalme* Me Aa Jae.	مِرْصَادٍ

Inke Alawa Tamam Jagahoñ Mein Ra (ر) *Bareek* Padha Jaega. Fir Bhi Chand Qaede Bareek Ke Bhi Zikr Kie Jate Hain, Taki Achchi Tarah Samajh Me Aa Jae.

Ra (ر) Ko Bareek Padhe Jane Ke Qawaed

Sr. No.	Rule	Misal
1	Jab Ra (ر) Ke Niche *Zer* Aa Jae	رِجَالٌ
2	Jab Ra Sakin (رْ) Se Pahle Wale Harf Ke Niche Zer Aa Jae	تُنۡذِرۡهُمۡ
3	Jab Ra Mushaddad (رّ) Ke Niche *Zer* Aa Jae	اَلرِّجَالُ
4	Jab Ra Sakin (رْ) Se Pahle **Ya** Sakin (یْ) Aa Jae (Waqf ki halat me)	خَيۡرۡ○، خَبِيۡرۡ○
5	Aur Agar Qaaf (ق) Aa Jae To Dono Wajhe Jaez Hain	فِرۡقٍ
6	Ra (ر) Ka Zabar *Ba-Wajah-e-Imala* Ke *Zer* Ki Taraf Maail Ho Jae, To Ra (ر) Bareek Hogi.	بِسۡمِ اللّٰهِ مَجۡرٖىهَا (پارہ ۱۲ ، سُوۡرَةُ هُوۡد : ۴۱)

Noon Sakin (نْ) Aur Tanween (ً ٍ ٌ) Ke Qawaed

Noon Sakin (نْ) Aur **Tanween** (ً ٍ ٌ) Ke Qawaed Se Pahle, Ye Zikr Kar Dete Hain Ke *Sakin* Kise Kehte Hain Aur *Tanween* Kise Kehte Hain.

Sakin : Sakin Us Harf Ko Kehte Hain Jis Harf Par Jazm (ْ) Ho. Jaise : اَبْ Ki بْ

Tanween : Do Zabar (ً), Do Zer (ٍ) Aur Do Pesh (ٌ) Ko **Tanween** Kehte Hain.

Noon Sakin (نْ) Aur Tanween (ً ٍ ٌ) Ke 4 Qawaed Hain :-

1. **Izhar**
2. **Idgham**
3. **Ikhfa**
4. **Iqlab**

1. Izhar: Matlab Zaahir Karna. **Noon Sakin** (نْ) Aur **Tanween** (ـٌ ـٍ ـً) Ko *Bagair Gunna* Ke Saaf-Saaf Padhna. Jaise : مِنْ خَوْفٍ

Rule: ن Sakin Ya **Tanween** (ـٌ ـٍ ـً) Ke Bàad Agar Huroofe Halaqi (ء، ھ، ع، ح، غ، خ) Me Se Koi Ek Harf Aa Jae, To Izhar Hoga, Yani ن Ko Zaahir Karke Saaf-Saaf Padhenge.

Jaise : مِنْهُمْ ، اَنْعَمْتَ ، مَنْ حَرَّمَ

نُوْحًا هَدَيْنَا ، خُلُقٍ عَظِيْمٌ ، سَمِيْعٌ عَلِيْمٌ

2. Idgham: Ek Harf Ko Dusre Harf Se Mila Kar Padhne Ko Idgham Kehte Hain. Jaise : مَنْ يَّقُوْلُ

Rule: ن Sakin Ya **Tanween** (ـٌ ـٍ ـً) Ke Bàad Agar Huroof-e **يَرْمَلُوْنَ** (ی، ر، م، ل، و، ن) In **6** Huroof Me Se Koi Ek Harf Aa Jae, To Idgham Hoga.

Jaise : مَنْ يَّقُوْلُ ، سِرَاجًا مُّنِيْرًا ، بِرَحمَةٍ مِّنْهُ ، رَجُلٌ يَّسْعٰى

- Ye Idgham ل Aur ر Me Bagair Gunna Ke Hoga. Jaise مِنْ لَّدُنْكَ ، مِنْ رَّبِّهِمْ ، رَءُوْفٌ رَّحِيْمٌ
- Aur Baqi Huroof (ی، م، و، ن) Me Gunna Ke Sath Hoga. Jaise : مَنْ يَّقُوْلُ ، مِنْ مِّثْلِهٖ ، مِنْ وَّلِيٍّ

3. Ikhfa: Chupana. **Noon Sakin** (نْ) Aur **Tanween** (ـٌ ـٍ ـً) Ko Chhupa Kar Padhna.

Jaise : مِنْ قَبْلُ ، قَوْلًا ثَقِيْلًا ، رَسُوْلٍ كَرِيْمٍ ، فَتْحٌ قَرِيْبٌ

Rule: **Noon Sakin** Ya **Tanween** Ke Bàad Agar Huroofe Halaqi (ء، ھ، ع، ح، غ، خ), Huroofe (يَرْمَلُوْنَ) , **اَلِفْ** (ا) Aur **بَا** (ب) Ke *Alawa* Koi Harf Aa Jae, To Ikhfa Hoga Yani ن Ko Chhupa Kar Padha Jaega. Jaise : مِنْ جُوْعٍ ، مِنْ قَبْلُ ، قَوْلًا ثَقِيْلًا ، رَسُوْلٍ كَرِيْمٍ ، فَتْحٌ قَرِيْبٌ

4. Iqlab: Badalna.

Rule**:** **Noon Sakin** (نْ) Ya **Tanween** (ـً ـٍ ـٌ) Ke Bàad Agar بَا (ب) Aa Jae, To Usko Meem (م) Se *Badalkar* Padhne Ko Iqlab Kehte Hain.

Jaise : مِنْۢ بَعْدِ ، مِنْۢ بَقْلِهَا ، قَوْلًاۢ بَلِيْغًا ، جَنَّةٍۢ بِرَبْوَةٍ ، صُمٌّۢ بُكْمٌ

Yahañ Par ن Ko م se Badla Jaega.

Meem Sakin (مْ) Aur Meem Mushaddad (مّ) Ke Qawaed

Meem Agar Mushaddad (مّ) Ho To Usme ***Gunna*** Hoga. Jaise: لَمَّا

Gunna : *Gunna* Kehte Hain *Naak* Me *Aawaz* Le *Jana*.

Meem Sakin (مْ) **Ke 3 Qawaed Hain :-**

1. **Ikhfa** 2. **Idgham** 3. **Izhar**

1. **Ikhfa:** Meem Sakin (مْ) Ke Bàad Agar Ba (ب) Aa Jae, To Wahañ Ikhfa Hoga. (Ye Ikhfa Hoñtoñ Se Hoga). Isko *Ikhfa-e-Shafawi* Bhi Kehte Hain (Yani Hoñtoñ Se Ikhfa Karna)

   Jaise : وَمَاهُمْ بِمُؤْمِنِيْن ، كُنْتُمْ بِهٖ ، عَلَيْكُمْ بِوَكِيْلٍ

2. **Idgham:** Meem Sakin (مْ) Ke Bàad Agar Doosri Meem (م) Aa Jae, To Wahañ Idgham Hoga. Isko *Idgham-e-Shafawi* Kehte Hain.

   Jaise : اِلَيْكُمْ مُّرْسَلُوْن ، اَنْتُمْ مُّظْلِمُوْنَ ، فَهُمْ مُّقْمَحُوْنَ

3. **Izhar:** Meem Sakin (مْ) Ke Bàad Agar Ba (ب) Aur Meem (م) Ke Alawa Koi Harf Aa Jae, To Wahañ Izhar Hoga. Isko *Izhar-e-Shafawi* Kehte Hain.

   Jaise : اَلَمْ تَرَ ، لَكُمْ دِيْنُكُمْ ، لَمْ يَلِدْ

Gunna

Gunna Wo Aawaz Hai Jo Khaishoon (Naak Ka Bansa) Yani Naak Se Nikalti Hai, Usme Zaban Ka Koi Amal Nahi Hota Hai.

- Huroof-e-Gunna **2** Hain :
  1. Noon (ن)
  2. Meem (م)

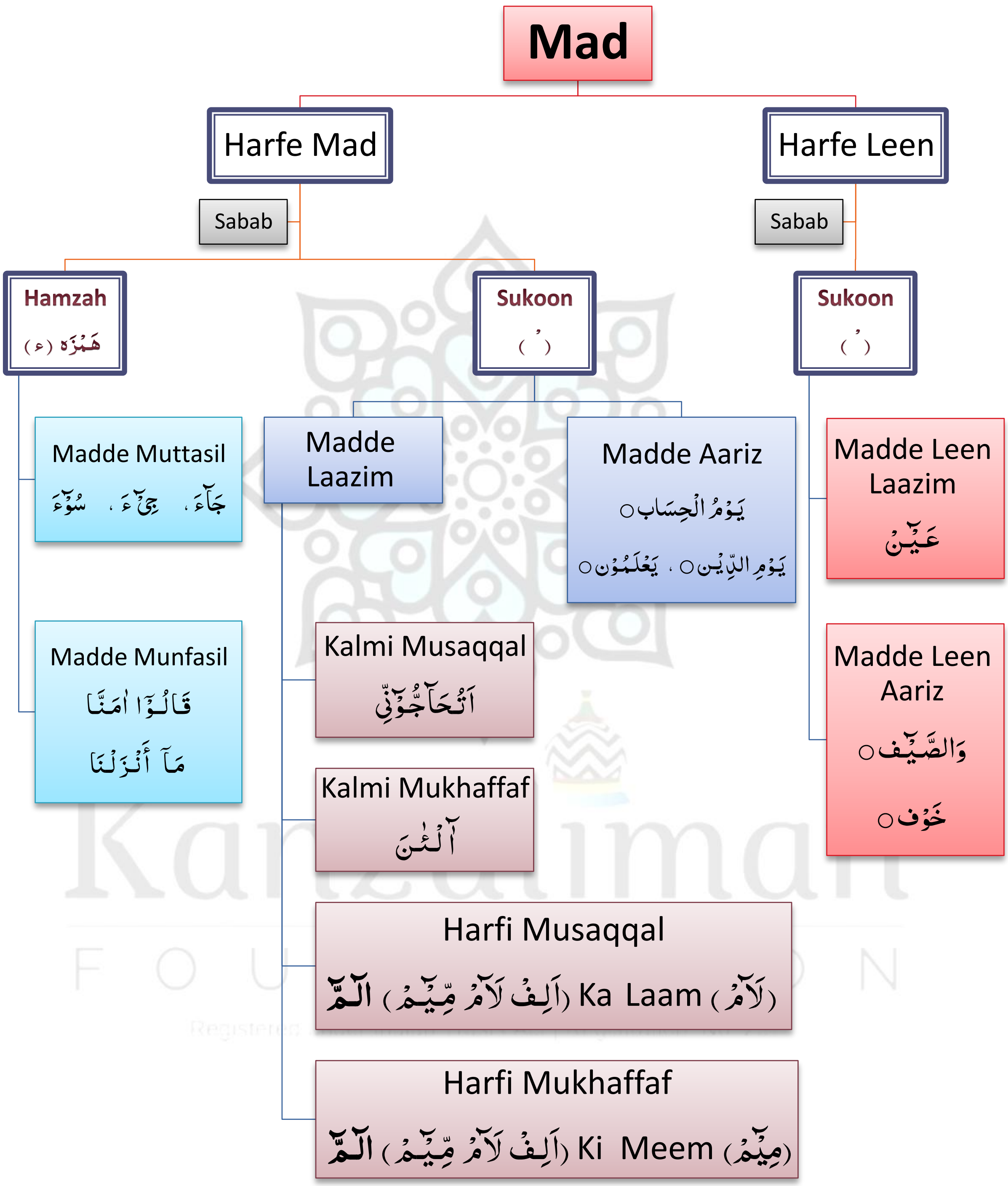
Laame (ال) Tareef Ka Izhar Aur Idgham

Laame Tareef Ka Izhar : Agar Laame Tareef (ال) Ke Bàad, Huroofe Qamariyya (اِبْغِ حَجَّكَ خَفْ عَقِيْمَهٗ) Mein Se Koi Harf Aae, To Laame Tareef (ال) Ka Izhar Hoga.

Jaise : اَلْقَمَر ، وَالْجَارِ

Laame Tareef Ka Idhgam: Agar Laame Tareef (ال) Ke Bàad, Huroofe Shamsiyya Aae, Yani اِبْغِ حَجَّكَ خَفْ عَقِيْمَهٗ Ke Alawa Koi Harf Aae, To Laame Tareef (ال) Ka Idhgam Hoga.

Jaise : اَلشَّمْس


Mad
Harfe Mad
Harfe Leen
Sabab
Sabab
Hamzah
هَمْزَہ (ء)
Sukoon
(ْ)
Sukoon
(ْ)
Madde Muttasil
جَآءَ ، جِیٓءَ ، سُوْٓءَ
Madde Laazim
Madde Aariz
يَوْمُ الْحِسَاب ○
يَوْمِ الدِّيْن ○ ، يَعْلَمُوْن ○
Madde Leen Laazim
عَيْٓن
Madde Munfasil
قَالُوْٓا اٰمَنَّا
مَآ أَنْزَلْنَا
Kalmi Musaqqal
اَتُحَآجُّوْٓنِّىْ
Kalmi Mukhaffaf
آٰلْئٰنَ
Madde Leen Aariz
وَالصَّيْٓف ○
خَوْف ○
Harfi Musaqqal
الٓمّٓ (اَلِفْ لَآمْ مِّيْٓمْ) Ka Laam (لَآمْ)
Harfi Mukhaffaf
الٓمّٓ (اَلِفْ لَآمْ مِّيْٓمْ) Ki Meem (مِيْٓمْ)

Mad Ka Bayan (اَلِفْ ، وَآوْ، يَا)

Mad: Yani Harf Ko Do-guna, Teen-guna Wagairah Zaroorat Ke Muwafiq *Badhana*.

Mad Sirf Harfe Mad (Huroofe Mad 3 Hain - ا، و ، ى) Aur Harfe Leen [و ، ى Se Pahle Fatah Yani Zabar (´) Ho] Me Hota Hai, Is Shart Ke Sath Jabki *Harfe Mad* Ke Bàad ***Hamza*** Ya ***Sukoon*** Ho, Aur *Harfe Leen* Ke Bàad ***Sukoon*** Aae.

Sukoone Asli : Sukoon Agar Asal Lafz Ka Ho, To Sukoone Asli Kehte Hain.

Sukoone Aarzi : Sukoon Agar Kisi Wajah Se Aaya Ho, To Sukoone Aarzi Kehte Hain.

Madde Asli: Harfe Mad Ke Bàad Agar Hamza Ya Sukoon Na Ho, To Madde Asli Hoga.

Jaise : اُوْتِيْنَا Aur Iski Koi Qism Nahi Hai. Baqi Jitni Qism Zikr Ki Jaengi, Sab Madde Aariz Ki Hongi.

❖ **Harfe Mad** Ke Bàad **Hamza (ء)** Ho, To Mad Ki 2 Qisme Hain :-

1. **Madde Muttasil:** Harfe Mad Ke Bàad Agar Hamza Ek Hi Yani Usi Kalme Me Ho.

Jaise : جَآءَ ، جِيْٓءَ ، سُوْٓءَ

2. **Madde Munfasil** : Harfe Mad Ke Bàad Agar Hamza Dusre Kalme Me Ho.

Jaise : قَالُوْٓا اٰمَنَّا ، مَآ أَنْزَلْنَا

Miqdaar : *Madde Muttasil* Aur *Madde Munfasil*, Dono Ki Miqdaar Ba-Rivayate Hafs 2, Dhai (2 ½), Ya 4 Alif Hai .

Lekin Jo Miqdaar Pahle Mad Me Ikhtiyar Ki, Wahi Aakhir Tak Rahe. Aur Madde Munfasil Ki Miqdaar Madde Muttasil Se Zyada Na Ho.

Note : “Ek Alif Ki Miqdaar Ek Zabar Ki Miqdaar Ki Dooni (2 times) Hai.”

- **Madde Lazim:** Harfe Mad Ke Bàad Agar Sukoone Lazimi Ho, To Madde Lazim Kehte Hain.

Miqdaar : Madde Lazim Ki Miqdaar 3 Ya 5 Alif Hai.

Is Me Bhi Har Martaba Ek Hi Miqdaar Ikhtiyar Karna Chahie.

Madde Lazim Ki 4 Qisme Hain :-

1. Kalmi Musaqqal 2. Kalmi Mukhaffaf
3. Harfi Musaqqal 4. Harfi Mukhaffaf

1. **Kalmi Musaqqal**: Jisme Harfe Mad Kalma Me Tashdeed Se Pahle Ho. Jaise : اَتُحَآجُّوْنِّ

2. **Kalmi Mukhaffaf**: Jisme Harfe Mad Kalma Me Sukoon Se Pahle Ho. Jaise : آٰلْـٰٔـنَ

3. **Harfi Musaqqal**: Jisme Harfe Mad Kisi Huroofe Muqattàat Me Tashdeed Se Pahle Ho.
Jaise : الٓمّٓ (اَلِفْ لَآمْ مِّيْٓمْ) Ka Laam (لَآمْ)

4. **Harfi Mukhaffaf**: Jisme Harfe Mad Kisi Huroofe Muqattàat Me Sukoon Se Pahle Ho.
Jaise : الٓمّٓ (اَلِفْ لَآمْ مِّيْٓمْ) Ki Meem (مِيْٓمْ)

- **Madde Aariz:** Harfe Mad Ke Bàad Agar Sukoone Aarizi Ho, To Madde Aariz Kehte Hain. Jaise : [يَعْلَمُوْنَ○] يَعْلَمُوْن○ ، يَوْمِ الدِّيْن○ ، يَوْمُ الْحِسَاب○

Miqdaar : Is Mad Me Qasr, Yani Harf Ko Do-guna Wagairah Na Karna Bhi Jaez Hai, Magar Qasr Se Tawassut, Aur Tawassut Se Tool Aula Hai.

Qasr Ki Miqdaar 1 Alif

Tawassut Ki Miqdaar 2 Alif Ya 3 Alif

Tool Ki Miqdaar 3 Ya 5 Alif *Hai*.

Is Mad Me Teeno Wajah (Qasr, Tawassut, Tool) Jaez Hain, Aur Har Ek Ki Miqdaar Jo Pahle Mad Me Ikhtiyar Ki Jae, Wahi Aakhir Tak Rahe.

Isme Chand Tareeqe Jaez Hone Ki Wajah Se - Kabhi Tool, Kabhi Tawassut, Kabhi Qasr, Aur Miqdaar Ka Farq Kar Liya Jae, Aur Ye Samjhane Ke Lie Ho, To Jaez Hai, Ba-khilaf Madde Muttasil Aur Madde Munfasil Ke, Ki Un Me Har Miqdaar Ko Padhna Aur Jama Karna Jaez Nahi Hai.

Jaise : ○ يَشَآءُ ،○ قُرُوٓءُ Me Waqf Karne Ki Wajah Se *Donoñ* Sababe Mad (*Pahla Sabab* Hamza Aur *Dusra Sabab* Sukoone Aarzi) Jama Ho, To Unme 5 Alif Ki Miqdaar Bhi Mad Jaez Hai, *Lekin* Qasr Jaez Nahi, Taake Sababe Asli Ka Àitbar Na Karna, Aur Sababe Aarzi Ka Àitbar Karna Lazim Na Aae.

Agar الٓمّٓ○ اللّٰہ Shuru Surah Ale Imran (سُوْرَۃ اٰلِ عِمْرَان) Ke Meem (مٓ) Ko Lafz-e-Allah (اللّٰہ) Se Mila Kar Padha Jae, To Meem (مٓ) Par Zabar De Kar, Aur Lafz-e-Allah (اللّٰہ) Ka Hamza Gira Ke Padhna Chahie, Aur Is Waqt Meem (مٓ) Me *Mad Karna*, Aur *Na Karna* Dono *Jaez* Hai. Yaad Rahe Meem Mushaddad (مّٓ) Na Ho Pae.

- **Madde Leen Lazim** : Harfe Leen Ke Bàad Agar Sukoone Lazimi Ho, To Usko Madde Leen Lazim Kahte Hain. Jaise : عَيۡنٓ

Miqdaar : Isme Tool Aula Hai, Fir Tawassut, Fir Qasr.

- **Madde Leen Aariz** : Harfe Leen Ke Bàad Agar Sukoone Aarizi Ho, To Usko Madde Leen Aariz Kahte Hain. Jaise : ○خَوْف [○خَوْفٍ] ○وَالصَّيْف [○وَالصَّيْفِ]

Miqdaar : Isme Qasr Aula Hai, Fir Tawassut, Fir Tool.

Waqf Ka Bayan

Waqf: Waqf Ka Màna Hota Hai Thaharna. Aur Istelahe Tajweed Mein *Saans Todkar Thaharne* Ko Waqf Kehte Hain.

Har Ek Zaban Ke Ahl-e-Zaban Jab Guftgu Karte Hain, To Kahiñ Thahar Jate Hain, Aur Kahiñ Nahi Thaharte, Kahiñ Kam Tharharte Hain, Aur Kahiñ Zyada Thaharte Hain. Aur Is *Thaharne*, Aur *Na Thaharne* Ka Baat Ko Sahi Bayan Karne Aur Uska Matlab Samajhne Me Bahut *Dakhal* Hai. Qur'an Majeed Bhi Guftugu Ke Andaz Me Nazil Hua Hai. Isliye Ahl-e-Ilm Ne Iske Thaharne, Aur Na Thaharne Ki Àlamate (Nishaniyañ) Muqarrar Ki Hain. Aur Qur'an Majeed Ki Tilawat Karte Waqt In Àlamatoñ Ko Malhooz Rakha Jae.

Àlamate Waqf :-

O	Jahañ Baat Puri Ho Jati Hai, Wahañ Par Ye Aayat Hoti Hai, Aur Ye **Waqf-e-Taam** Ki Àlamat Hai.
م	Ye Àlamat *Waqf-e-Lazim* Ki Hai. Yaha Par **Zaroor Thaharna** Chahie, Agar Yahañ Na Thahra Jae To Ehtemaal Hai Ki Matlab Kuch Ka Kuch Ho Jaega.
ط	Ye Àlamat *Waqf-e-Mutlaq* Ki Hai. Yahañ Par **Thaharna Chahie**, Magar Ye Àlamat Wahañ Hoti Hai, Jaha Par Matlab Pura Nahi Hota, Baat Karne Wala Abhi Kuchh Kahna Chahta Hai.
ج	Ye *Waqf-e-Jaez* Ki Àlamat Hai. Yahañ **Thaharna Behtar**, Aur *Na Thaharna Jaez* Hai.
ز	Ye Àlamat *Waqf-e-Mujawwaz* Ki Hai. Yahañ **Na Thaharna Behtar** Hai.
ص	Ye Àlaamat *Waqf-e-Murakkhas* Ki Hai. Yahañ **Milakar Padhna Chahie**. *Lekin* Agar Koi Thak Kar *Thahar* Jae To *Rukhsat* Hai.
صلے	Ye اَلْوَصْلُ اَوْلٰی Ka Ikhtisaar Hai. Yahañ **Milakar Padhna Behtar** Hai.
ق	Ye قِيْلَ عَلَيْهِ الْوَقْفُ Ka Khulaasa Hai. Yahañ **Thaharna Nahi Chahie**.
صل	Ye قَدْ يُوْصَلُ Ki Àlamat Hai. Yani Yahañ *Kabhi Thahra* Bhi Jata Hai Aur *Kabhi Nahi*, Lekin **Thahrna Behtar** Hai.
قف	Ye Lafze قِف Hai. Iske Màna Hai **Thahar Jao,** Aur Ye Àlamat Wahañ Hoti Hai, Jahañ Padhne Wale Ke Mila Kar Padhne Ka Ehtemaal Ho.
س، سكتة	Ye *Sakta* Ki Àlamat Hai. Yahañ Is Tarah Thaharna Chahie Ki *Aawaz Toot Jaae*, Magar **Saans Na Tootne Pae**.
وقفة	*Lambe Sakte* Ki Àlamat Hai. Yahañ Sakta Ki Nisbat *Zyada Thaharna Chahie*, Lekin **Saans Na Tode**.
لا	Iske Màna *Nahi* Ke Hain. Ye Àlamat Agar Aayat Ke Andar Ho, To Hargiz Nahi Tharna Chahie, Aur Agar Aayat Par Ho To Ikhtelaf Hai, Lekin Thaharne Aur Na Thaharne Me Matlab Me Khalal Waqe Nahi Hota.
ك	Ye كَذٰلِكَ Ki Àlamat Hai. Yani Ki Jo **Àlamat Pahle** Hai, **Wahi** Yahañ **Samjhi** Jaegi.
∴ ∴	Agar Koi Ibaarat In 3 Nuqtoñ Ke **Darmiyaan** Ho, To Padhne Waale Ko **Ikhtiyaar** Hai Ki **Pahle Teen Nuqtoñ** Par **Waqf** Karke Doosre Teen Nuqtoñ Par Waqf Na Kare, **Ya** Pahle Teen Nuqtoñ Par Waqf Na Karke **Doosre Teen** Nuqtoñ Par **Waqf** Kare .

Sakta (سکتة) Ka Bayan

Sakta : *Aawaz Band* Kar Lena Aur *Saans Na Todna*, Isko Sakta (سکتة) Kehte Hain.

❖ Halate Wasl Me Ba-Rivayate Hafs عَلَیْہِ الرَّحْمَہ **4** Jagah Sakta **Wajib** Hai :-

1. *Surah Kahaf Me Lafze* عِوَجًا *Pe* [(پارة ۱۵ ، سُوْرَةُ الْكَهْف : ۱) عِوَجًا ۜ قَيِّمًا]
2. *Surah Yaseen Me* مِنْ مَّرْقَدِنَا *Pe* [(پارة ۲۳ ، سُوْرَة يٰسٓ : ۵۲) مِنْ مَّرْقَدِنَا ۜ هٰذَا]
3. *Surah Qiyamah Me* وَقِيْلَ مَنْ *Pe* [(پارة ۲۹ ، سُوْرَةُ الْقِيٰمَة : ۲۷) وَقِيْلَ مَنْ ۜ رَاقٍ]
4. *Surah Mutaffefeen Me* كَلَّا بَلْ *Pe* [(پارة ۳۰ ، سُوْرَةُ الْمُطَفِّفِيْن : ۱۴) كَلَّا بَلْ ۜ رَانَ]

❖ Aur **4** Jagah Sakta Karna **Jaiz** Hai :-

Surah Aàraf Me ***2 Jagah***

1. ظَلَمْنَآ اَنْفُسَنَا *Pe* [(پارة ۸ ، سُوْرَةُ الْاَعْرَاف : ۲۳) ظَلَمْنَآ اَنْفُسَنَا ۜ وَاِنْ لَّمْ تَغْفِرْ لَنَا]

2. اَوَلَمْ يَتَفَكَّرُوْا *Pe* [(پارة ۸ ، سُوْرَةُ الْاَعْرَاف : ۱۸۴) اَوَلَمْ يَتَفَكَّرُوْا ۜ مَا بِصَاحِبِهِمْ]

3. *Surah Yousuf Me* اَعْرِضْ عَنْ هٰذَا *Pe* [(پارة ۱۲ ، سُوْرَة يُوْسُف : ۲۹) اَعْرِضْ عَنْ هٰذَا ۜ وَاسْتَغْفِرِيْ لِذَنْۢبِكِ]

4. *Surah Qasas Me* يُصْدِرَ الرِّعَآءُ *Pe* [(پارة ۲۰ ، سُوْرَةُ الْقَصَص : ۲۳) يُصْدِرَ الرِّعَآءُ ۜ وَاَبُوْنَا شَيْخٌ كَبِيْرٌ]

<u>Sakta Ke Ahkam</u> :

1) Sakta Karte Waqt Mutaharrik Ko Sakin Karna Chahie, Aur Do Zabar Wali Tanween (ـً) Ko Alif (ـا) Se Badalkar Padhna Chahie, Aur Do Zer Aur Do Pesh Wali Tanween (ـٍ ، ـٌ) Ko Hazaf Kar Dena Chahie.
2) Sakta Me Waqf Se Kam Takheer Hogi, Itni Ki Sakta Ka Ilm Hi Na Ho.
3) Sakta Karna Wahiñ Sahi Hai, Jahañ Pe Sakta Sabit Hai.
4) Aur Ye Jo Mash-hoor Hai Ki Surah Fatiha Mein 7 Jagah Sakta Hai, Ye Bilkul Beja Aur Be-Asl Hai.

Sukoot Ka Bayan

Sukoot : Waqf Karne Ke Bàad *Qur'an Ke Mutàliq* Kisi Zarurat Se Ibteda Karne Me Jo Takheer Ho Usko Sukoot Kehte Hain.

1. Sukoot Tamam Ahkam Me Waqf Ki Tarah Hai Bawajood Ke Takheer-e-Mazeed Ibteda Karte Waqt Isteaza (اَعُوْذُ بِاللّٰه) Ki Hajat Nahi Hai.
2. Sukoot Me Bhi Waqf Ki Tarah Ibteda'an Aur Iraadatan Qira'at Zaruri Hai. Sukoot Ke Bàad Ibteda Na Ki Gai, Ya Irada Khatm Ho Gaya, Ya Zahan Dusri Taraf Muntashir Ho Gaya, To Sukoot Na Hoga .
3. Sukoot Me Thaharne Aur Takheer Me Agarche Koi Had Nahi, Jabke Zahan Muntashir Na Ho. Magar Taweel Sukoot Munasib Nahi Islie Ki Sukoot Se Qira'at Afzal Hai.
4. Sukoot Me Agarche Padhne Ka Iradah Hota Hai, Magar Kalame Ajnabi Se Sukoot Jata Rahega .
5. Waqt Guzarne Ya Jagah Badalne Se Sukoot Ka Hukm Sakit Nahi Hota Hai, Ba-shart Ki Zahan Muntaqil Na Ho, Maslan Padhte-Padhte Der Tak Khansi Aati Rahi Ya Bhulne Par Qur'an Majeed Dekhne Ke Lie Dusri Jagah Jane Ki Zarurat Hui, To Koi Harj Nahi, Ye Bhi Sukoot Hai.
6. Mashk Karte Ya Karate Waqt, Sunne Ya Sunane Ki Wajah Se Qirat Ke Darmiyan Me Jo Takheer Hogi Wo Bhi Sukoot Hai.
7. Sukoot Ki Halat Me Kisi Ladke Par Padhne Ke Lie Tambih Ki, To Thik Hai, Aur Agar Kalame Fahash Nikal Gaya To Sukoot Jata Rahega.
8. Kisi Aayat Ki Takraar, Ya Kisi Aayat Ko Baar-Baar Padhne Ki Wajah Se, Dusri Aayat Ya Dusri Surat Ke Shuru Karne Me Jo Takheer Hui, Wo Sukoot Nahi Balki Ain Qirat Hai.

Note : Tilawat Karte Waqt Koi Dusra Kam Nahi Hona Chahie, Ye Khilaf-e-Adab Hai. Lihaza Sukoot Ki Halat Me Chaae Ya Paan Wagairah Munasib Nahi, Aur Agar Qirat Me Khalal Paida Ho, To *Jaez Nahi*.

Qatā Ka Bayan

Qat*ā*: Waqf Ke Bàad Fir *Na Padhne* Ko Qatā Kehte hain.

Qatā Ke Ahkam :

1. Waqf Karne Ke Bàad, Agar-che Padhne Ka Iradah Na Ho, Lekin Padhna Band Nahi Kiya, To Usko Qatā Na Kahenge.
2. Waqf Karne Ke Bàad Fir Na Padha Gaya, Agar-che Padhne Ka Iradah Ho, To Ye Qatā Ho Jaega.
3. Qatā Qirat Ko Qatā Iradah Lazim Hai. Lekin Agar Koi Màne Paida Ho Gaya, To Usse Bhi Qatā Ho Jaega, Maslan Kisi Ke Salam Ka Jawab Hi Diya Gaya Ho.
4. Qirat Ke Darmiyan Me Kisi Wajah Se Qatā Ho Jae, To Isteāza (اَعُوْذُ بِاللّٰه) Karna Chahie.
5. Waqf Ki Halat Me Padhne Ka Iradah Jata Raha, To Usse Bhi Qatā Ho Jaega.
6. Qur'an Majeed Khatm Karne Ko Qatā Lazim Nahi, Jahañ Tak Ke Iradah Khatm Na Hua Ho.
7. Jis Tarah Waqf Ke Lie Kisi Moqif (Alamate Waqf) Ka Hona Zaruri Hai, Isi Tarah Qatā Ke Liye Bhi Kisi Maqtā Ka Hona Zaruri Hai. Lihaza Màlum Hona Chahie Ki ع Maqta Ki Alamat Hai, Jisko Log Is Par Rakat Karne Ki Wajah Se Ruku Kehne Lage Hain.
8. Qatā Khatme Qirat Ko Kehte Hain. Lihaza Khatme Qirat Kisi Juzw-e-Kamil Par Hona Chahie - Wo Manzil Ho, Ya Khatm-e-Surat, Ya Khatm-e-Parah, Ya Nisf Parah, Ya Ruba, Ya Ruku, In Par Qatā Behter Hai Jabki Khatm Tilawat Maqsood Ho.

Wasl Ka Bayan

Wasl Ka Māna : Milna.

Yani Saans Ko Aur Aawaz Ko Jari Rakhte Hue Padhna. Ye Waqf Ki Zid (Opposite) Hai.

Iski 2 Sooratein Hain :-

1. Ek Harf Ko Dusre Harf Se Milakar Padhna.
2. Ek Moqif (Waqf Karne Ki Jagah) Ko Dusre Moqif Se Milakar Padhna. Iska Hukm Ye Hai Ke Jaldi Padhne Me Waqf Karne Ki Jagah Waqf Na Kare, Balki Ek Moqif Ko Dusre Moqif Se Milakar Padhta Jae.

Isi Ke Rules Bayan Kie Jate Hain. Fir Aisa Shakhs Jisne Kabhi Kisi Moqif Ka Kabhi Wasl Na Kiya Ho, Usko Wasl Karne Me Diqqat Hogi, Aur Sahi Wasl Na Kar Sakega. Khas Ke Wo Shakhs Jisko Arabi Grammar Ki Mālumat Na Ho, Usko Chahie Wasl Ke Qawaed Mālum Karle. Isliye Ki Jo Log Wasl Ke Qawaed Nahi Jaante, Unse Bāaz Jagah Ghalati Ho Jati Hai.

Jaise : قُلْ هُوَ اللّٰهُ اَحَدٌ Ka Wasl اللّٰهُ الصَّمَدُ Ke Sath Is Tarah Karte Hain Ki اَحَدٌ Ki Tanween Padhkar Ya د Ko Sakin Kar Hamza Wasl Nahi Girate Aur Arabi Qawaed Ke Khilaf Padhte Hain, Islie Qawaede Wasl Ko Khususiyat Ke Sath Bayan Karne Ki Zarurat Hai.

Wasle Istelahi: Jab Kisi Kalme Ka Dusre Kalme Ke Sath Wasl Karenge, To ***Pahle Kalme*** Ka ***Aakhir*** Jisko Milaya Jaega, Aur ***Dusre Kalme*** Ka ***Shuru*** Jisse Milaya Jaega, Un Dono Ke ***Aakhir*** Aur ***Awwal*** Harf Ki ***Harkat*** Aur ***Sukoon*** Ke Lihaz Se **4** Sooratein Hain:-

1. Dono Mutaharrik (وصل حرکت بالحرکت)
2. Dono Sakin (وصل سکون بالسکون)
3. Pahla Sakin Dusra Mutaharrik (وصل حرکت بالسکون)
4. Dusra Sakin Pahla Mutaharrik (وصل سکون بالحرکت)

1. **Dono Mutaharrik (وصل حرکت بالحرکت):** Is Soorat Me Padhne Wala Eāraab Aur Harkaat Ko Khoob Zahir Karke Padhe, Kyunki Wasl Ki Halat Me Harkaat Ka Zahir Hona Zaruri Hai.

   Jaise : تَبَّتْ يَدَآ اَبِيْ لَـهَبٍ وَّتَبَّ ○ مَآ اَغْنٰی عَنْهُ مَالُهٗ وَمَا کَسَبَ ○ Yaha Par Harkaat Khoob Zahir Karke Padhe, Warna *Lahne Jali* Ho Jaegi.

2. **Dono Sakin (وصل سکون بالسکون):** Is Soorat Me Pahla Sakin Maddah Ho, To Harfe Mad Gir Jaega. Jaise :

- [وَاَخْـفٰی ○ اللّٰهُ] وَاَخْـفٰی ○ اَللّٰهُ
- [تَعْـدِلُـوا ○ اِعْـدِلُوْ] تَعْـدِلُوْا ○ اِعْـدِلُوْا
- الٓـمّٓ Ki Sakin Meem (مِيّْمْ) Jaise : [اَلِفْ لَآمْ مِّيْمَ اللّٰهُ] الٓـمّٓ ○ اللّٰهُ

   To Is Soorat Me Pahle Sakin Ko Fatah Yani **Zabar** Denge

   Aur Agar Pahla Sakin Meem-e-Jama (Jaise هُمْ ، کُمْ Ki مْ) Ho, To Meem (مْ) Par Zamma Yani **Pesh** Denge

   Jaise : [لَا حُجَّةَ بَيْنَنَا وَبَيْنَکُمْ ○ اللّٰهُ يَجْمَعُ بَيْنَنَا] لَا حُجَّةَ بَيْنَنَا وَبَيْنَکُمُ ○ اَللّٰهُ يَجْمَعُ بَيْنَنَا

   Warna **Zer** Diya Jaega, Pahla Sakin Agar-che Noon (ن) Ho

   Jaise : [قُلْ هُوَ اللّٰهُ اَحَدٌ ○ نِ اللّٰهُ الصَّمَدُ] قُلْ هُوَ اللّٰهُ اَحَدٌ ○ اَللّٰهُ الصَّمَد

   [نَـذِيْـرًا ○ نِ الَّذِیْ] نَـذِيْـرًا ○ اَلَّذِیْ

3. **Pahla Mutahharrik Dusra Sakin (وصل حرکت بالسکون):** Is Surat Me Pahle Kalme Ke Aakhir Ka Mutaharrik Aur Dusre Kalme Ke Sukoon Ko Mila Kar Padhna Chahie.

   Jaise : [وَاِيَّاكَ نَسْتَعِيْنُ ○ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ] وَاِيَّاكَ نَسْتَعِيْنُ ○ نِ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

   Is Surat Me Dusre Kalme Ka Hamza *Aarzi* Hone Ki Wajah Se Gir Jaega.

4. **Pahla Sakin Dusra Mutaharrik (وصل سکون بالحرکت):** Is Surat Me Pahle Kalme Ka Aakhir Ka Sukoon Aur Dusre Kalme Ke Mutaharrik Ko Khoob Saaf-Saaf Padhna Chahie. Jaise : فَاِذَا فَرَغْتَ فَانْصَبْ ○ وَاِلٰی رَبِّكَ فَارْغَبْ

Iàda Ka Bayan

Iàda : Waqf Karne Ke Bàad Kalma-e-Mauqoof alaih (Jis Par Thahra Gaya Hai) Se, Ya Usse Pahle Wale Kalme Se Shuru Karna.

Iàda Karte Waqt Khayal Rakhna Chahie, Islie Ki Be-mahal Iàda Karne Se Ihaam Lazim Aata Hai.

Jaise : قَالُوْٓا اِنَّ اللّٰہَ فَقِیْرٌ Par Kisi Ne Waqf Kiya Aur Iàada اِنَّ اللّٰہَ Se Kiya, To Aisa Iàda Qabeeh (Yani Ghalat, Bura) Hoga. Is Tarah Iàda Nahi Karna Chahie. Iska Bahut Lihaaz Rakhna Chahie, Agar Usse Pahle Àlamate Waqf Me Se Koi Àlamat Ho, Ya Waqf-e-Taam Ya Waqf-e-Kaafi Ho, To Usi Ke Bàad Se Iàda Karna Chahie. Is Soorat Me Iàda Bhi Taam Aur Kaafi Hoga.

Agar Kisi Ne Muzaaf ilaih Par Waqf Kiya, To Muzaaf Se; Aur Majroor Par Waqf Kiya, To Harf-e-Jaar Se; Isi Tarah Sifat Par Waqf Kiya, To Mausoof Se Iàda Kare Aur Bhi Mutaalliqaat Hai, To Mutaalliqaat Se Lauta De (In Cheezoñ Ko Samajhne Ke Lie Ilm-e-Nahv Ka Sikhna Hoga).

Bahar Haal Jis Iàda Se Màna Ghalat Ho Jae, Ya Kalaam Ka Rabt Khatm Ho Jae, Wahañ Se Iàda Karna Bahut Zyada Bura Aur Nihaayat Ghalat Hai. Isi Wajah Se Bila Zarurat Iàda Se Bachna Chahie (Iàda Se Behtar Qiraat Hai) Aur Agar Aap Ko Ilme-Nahv Nahi Aata, To Agar Saans Phool Jae Aur Iàda Karna Hi Pade, To Waqf-e-Taam Ya Waqf-e-Kaafi Ho Ya Àlamate Waqf Me Se Koi Ho To Waqf Ke Bàad Se Hi Lauta De. Isse Màna Me Bhi Koi Kharabi Nahi Aaegi.

رَبَّنَا تَقَبَّلْ مِنَّا ط اِنَّكَ اَنْتَ السَّمِیْعُ الْعَلِیْمُ

Salam

(Ala Hazrat Fazile Bareilvi رضی اللّٰه عنه)

Mustafa Jane Rahmat Pe Lakhoñ Salam
Shame' Bazme Hidaayat Pe Lakhoñ Salam

Shabe Asra Ke Dulha Pe Daem Durood
Nuashae Bazme Jannat Pe Lakhoñ Salam

Jiske Zere Liwa Aadam-o-Man Siwa
Us Sazae Siyadat Pe Lakhoñ Salam

Uski Baatoñ Ki Lazzat Pe Lakhoñ Durood
Uske Khutbe Ki Haibat Pe Lakhoñ Salam

Arsh Ta Farsh Hai Jiske Zere Nageeñ
Uski Qaahir Riyasat Pe Lakhoñ Salam

Fathe Babe Nubuvvat Pe Behad Durood
Khatme Daure Risalat Pe Lakhoñ Salam

Mujhse Bekas Ki Daulat Pe Lakhoñ Durood
Mujhse Bebas Ki Quwwat Pe Lakhoñ Salam

Hum Gareeboñ Ke Aqa Pe Behad Durood
Hum Faqeeroñ Ki Sarwat Pe Lakhoñ Salam

Door-o-Nazdeek Ke Sunne Wale Wo Kaan
Kaane Làle Karamat Pe Lakhoñ Salam

Jiske Mathe Shafaàt Ka Sehra Raha
Us Jabeene Sàadat Pe Lakhoñ Salam

Jiske Sajde Ko Mehrabe Kàaba Jhuki
Un Bhawoñ Ki Latafat Pe Lakhoñ Salam

Jis Taraf Uth Gai Dum Me Dum Aa Gaya
Us Nigahe Inaayat Pe Lakhoñ Salam

Jis se Tareek Dil Jagmagane Lage
Us Chamak Wali Rangat Pe Lakhoñ Salam

Patli Patli Gule Quds Ki Pattiyañ
Un Laboñ Ki Nazaqat Pe Lakhoñ Salam

Wo Zabañ Jisko Sab Kun Ki Kunji Kahein
Uski Nafiz Hukumat Pe Lakhoñ Salam

Uski Pyari Fasahat Pe Behad Durood
Uski Dilkash Balagat Pe Lakhoñ Salam

Hath Jis Samt Utha Gani Kar Diya
Mauje Bahre Samahat Pe Lakhoñ Salam

Bhini Bhini Mahak Par Mahakti Durood
Pyari Pyari Nafasat Pe Lakhoñ Salam

Unke Har Naam-o-Nisbat Pe Nami Durood
Unke Har Waqt-o-Halat Pe Lakhoñ Salam

Unke Maula Ke Unpar Caroroñ Durood
Unke Ashab-o-Itrat Pe Lakhoñ Salam

Tere Sab Dostoñ Ke Tufail Ae Khuda
Bandae Nange Khilqat Pe Lakhoñ Salam

Mere Ustad Maa Baap Bhai Bahan
Ahle Wuld-o-Àsheerat Pe Lakhoñ Salam

Ek Mera Hi Rahmat Mein Dàwa Nahi
Shah Ki Sari Ummat Pe Lakhoñ Salam

Kash Mahshar Me Jab Unki Aamad Ho Aur
Bhejein Sab Unki Shaukat Pe Lakhoñ Salam

Mujhse Khidmat Ke Qudsi Kahein Haañ **Raza**
Mustafa Jaane Rahmat Pe Lakhoñ Salam

Khususiyat Salame Raza: Salame Raza Mein Mukammal Shamail-o-Khasail Hameedah Aur Seerate Tayyaba Ke Mazameen Ke Alawa Manaqibe Ahle Bait-o-Sahaba,Ummahatul MomineenAur Auliyae kamileen Ke Sath Sath Mashaikhe Qadriya Barkatiya Aur Jamee' Ummate Mustafaviyya ﷺ Ko Shamil Kiya Gaya Hai.

(Ziyae Hadaiqe Bakhshish)

Duā

Ya Ilahi Har Jagah Teri Àta Ka Sath Ho
Jab Pade Mushkil Shahe Mushkil Kusha Ka Sath Ho

Ya Ilahi Bhool Jauñ Nazà Ki Takleef Ko
Shadie Deedare Husne Mustafa ﷺ Ka Sath Ho

Ya Ilahi Gore Teerah Ki Jab Aae Sakht Raat
Unke Pyare Munh Ki Subhe Jañfiza Ka Sath Ho

Ya Ilahi Jab Pade Mahshar Mein Shore Darogeer
Amn Dene Wale Pyare Peshwa Ka Sath Ho

Ya Ilahi Jab Zabanein Bahar Aaein Pyas Se
Sahibe Kausar Shahe Jood-o-Ata Ka Sath Ho

Ya Ilahi Sard Mehri Par Ho Jab Khursheede Hashr
Sayyade Be-Saya Ke Zille Liwa Ka Sath Ho

Ya Ilahi Garmie Mahshar Se Jab Bhadke Badan
Damane Mahboob Ki Thandi Hawa Ka Sath Ho

Ya Ilahi Namae Àmaal jab Khulne Lagein
Aib Poshe Khalq Sattare Khata Ka Sath Ho

Ya Ilahi Jab Bahein Ankhein Hisabe Jurm Mein
Un Tabassum Rez Hontoñ Ki Dua Ka Sath Ho

Ya Ilahi Jab Hisabe Khandae Beja Rulaein
Chashme Giryane Shafee' Murtaja Ka Sath Ho

Ya Ilahi Rang Laein Jab Meri Bebakiyañ
Unki Nichi Nichi Nazroñ Ki Haya Ka Sath Ho

Ya Ilahi Jab Chalooñ Tareek Rahe Pul Siraat
Aftabe Hashmi Noorul Huda Ka Sath Ho

Ya Ilahi Jab Sare Shamsheer Par Chalna Pade
رَبِّ سَلِّمْ Kehne Wale Gamzuda Ka Sath Ho

Ya Ilahi Jo Duaein Nek Hum Tujhse Karein
Qudsiyoñ Ke Lab Se اٰمِیۡن رَبَّنَا Ka Sath Ho

Ya Ilahi Jab **Raza** Khwabe Girañ Se Sar Uthae
Daulate Bedar Ishqe Mustafa Ka Sath Ho

.

Kanzuliman Foundation

Introduction

Established in the year 2006, Kanzuliman Foundation is named after the famous translation of the Holy Qur'an, the Kanzuliman penned by ÀlaHazrat Imam Ahmad Raza Khan Fazil-e-Barelvi عَلَیْهِ الرَّحْمَه. The inception of the foundation came into existence in the form of a library with the name Kanzuliman Islamic Library in the year 2006 under the blessed patronage of one of the most respected scholars of AhleSunnah Wal Jamàah in the sub-continent, the Grandson of brother of Aalahazrat عَلَیْهِ الرَّحْمَه Huzoor Ustad-e-Zaman – Sadrululama Hazrat Mufti Muhammad Tehseen Raza Khan Muhaddis Barelvi عَلَیْهِ الرَّحْمَه.

While awarding his noble patronage, these were the blessed words of Huzoor Sadrululma

"Sarparasti Rahegi, Hamesha Rahegi"
in Shā Allah.

The educational initiative was later later registered as Kanzuliman Foundation under the Indian Trusts Act, 1882 as a non-profit, non-political minority welfare foundation working on the 10-point plan and academic legacy of Imam Ahlesunnat Mujaddid-e-Millat Aalahazrat Imam Ahmad Raza Khan Fazil-e-Barelvi عَلَیْهِ الرَّحْمَه to promote literacy and feeling of moral responsibility towards the Ummah of RasoolAllah ﷺ.

We humbled, honoured and privileged to proffer you Kanzuliman Foundation and its associated divisions. The foundations of Kanzuliman Foundation were laid in a 15x30 Sq. ft. library in 2006. When we started this organization, we had a vision of turning this library not as a momembt but as a movement on the 10 point plan of Aalahazrat عَلَیْهِ الرَّحْمَه Alhamdulillah! the growth story continued and we are now witnessing that dream turning into a shining reality. We are grateful to everyone who supported this initiative in the beginning and remained with me shoulder to shoulder during the inception. We remember our dearest brother and founding member Late Yazdani for his fraternal hand and everything he did to setup the foundations of this initiative; may Allah bless

his noble soul and may he rest in peace forever. Indeed, everyone who supported and is currently supporting has a share in the growth and success of this initiative and surely, they will get their reward from the One who is the best rewarder. With this we look forward to continuing this important work with all our dedication and true spirit.

In this endeavour, we are joined by my board on the Executive Committee as well as the 2019-2020 division heads and volunteers for Kanzuliman Library, Kanzuliman Research & Kanzuliman Nonprofit (Project CARE) including library branch heads who represent Kanzuliman Foundation in various cities.

This year as we celebrate our 14th foundation year since we started our very first library (2006-2020), in a small room at a local area named Raza Chowk, Sailani at Bareilly, U.P (INDIA) with a set of merely 50 books and today with the grace of Allah سُبْحَانَهُ وَتَعَالَى, At'a of RasoolAllah ﷺ and blessings of our Shuyukhs, today, Alhamdulillah! we have a long list of achievements. As a non-profit, Kanzuliman Foundation has expanded into 3 major division in the recent years

- **Kanzuliman Library**
- **Kanzuliman Research**
- **Kanzuliman Foundation NGO (Project CARE)**

Kanzuliman Library – a chain of libraries operated under the name 'Kanzuliman' is an initiative to impart education through setting up of small libraries across the country and help destitute have access to free literature, books and foundational coaching. At present we have 5+ non-profit small libraries operating in different cities which are maintained and operated by our volunteers and members at respective locations.

Kanzuliman Research – to preserve and garner academic research activities and ensure the creation of an arena that supplements the knowledge world with a high grade quality of publication of peer reviewed and refereed international journal from diverse fields, Kanzuliman Foundation has established a platform for keen researchers, learned academicians, professional, practitioners and students to generate and create knowledge in the form of well-articulated, quality wise empirical and theoretical research papers, case studies, literature reviews and book reviews.

Kanzuliman Foundation NGO (Project CARE) - Project CARE is a non-profit initiative to help destitute have access to quality education, healthcare services and nutritious food in India. With a population of nearly 1.3 billion there is an immediate and ongoing need of initiatives like Project CARE. We started this initiative in 2020 and our dedicated team of volunteers is helping spread our word through three of our major non-profit campaigns - Education, Healthcare and Food Program.

During the next 5 years *Kanzuliman Foundation* plan to start an educational facility in a form of school where children will have access to much needed quality education in Shā Allah, till then we will continue to expand in all areas where ever our efforts are needed in the national interest towards the Nation building activities for a learned, healthy and morally strong society. We extending our sincere gratitude to the readers and admirers of our work and extend this invitation to all the readers who would be reading this note to come and shake hands with us, join us and help us build a dream that will transform the lives of our future generations in Shā Allah!

Yours sincerely,

Amir Hussain Tehsini
Founder & President
Kanzuliman Foundation

Email: amir.tehsini@gmail.com
Twitter: @kanzuliman92
Date: 24/02/2020 Chicago, USA

Kanzuliman Foundation

Library | Research | Non-Profit

www.kanzuliman.org